Virtues & Excellences of

Sayyidah ʿĀʾishah Ṣiddīqah

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SAYYIDAH ʿĀʾISHAH ṢIDDĪQAH

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TRANSLATED FROM THE BOOK:
Fazāʾil-e-Ṣaḥābah wa Ahl-e-Bayt

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SAYYIDAH ʿĀʾISHAH ṢIDDĪQAH

Her blessed name is ʿĀʾishah and her titles are *Ḥumayrah* and *Ṣiddīqah*. She is the daughter of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. She was intelligent and brave since childhood. She used to carry water in the Battle of Uḥud and give water to the wounded. In the Battle of Khandaq, she would go out of the tent and observe the battle in progress.

Sayyidah ʿĀʾishah Ṣiddīqah رضي الله عنها says that she رضي الله عنها was six years old when the beloved Prophet صلى الله عليه وآله وسلم married her and she was nine years old when she left her paternal house to the matrimonial house.[1]

On this, some orientalists objected on the marriage of a nine year old girl, in response to which some scholars, after research, declared the said tradition to be contrary to some other traditions. The summary of the research of these scholars is as follows:

Yusuf ibn Māhik رضي الله عنه says that Umm al-Muʾminīn Sayyidah ʿĀʾishah Ṣiddīqah رضي الله عنها said, "*When this verse*[2]

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ

was revealed to the beloved Prophet صلى الله عليه وآله وسلم *in Makkah, I was a*

1 Ṣaḥīḥ Bukhārī, Kitāb al-Nikāh
2 Verse 46 of Surah al-Qamar

young girl and I used to play.”[3]

According to the commentators, this Chapter [*sūrah*] was revealed in the 5th year after the declaration of prophethood. In the same year, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ visited the house of Jubayr ibn Muṭʾim, with whom Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا had been first engaged, so that her family might be persuaded to for her marriage. They did not agree and this engagement ended there.[4]

From these references, it is clear that Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا would have been around eight or nine years old at that time so that Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was ready to give her in marriage. The above Ḥadīth of Ṣaḥīḥ Bukhārī also shows that she would have been eight or nine years old, as the words of “انی لجارية” (*I was a young girl*) suggest. See another narration of Ṣaḥīḥ Bukhārī:

It is narrated on the authority of Sayyidunā ʿUrwah ibn az-Zubayr رَضِيَ اللهُ عَنْهُ that Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا said, *“Since my earliest memories, my parents were in the religion of Islām. Not a day went by when the beloved Prophet* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَسَلَّم *did not visit our home in the morning and in the evening. When the Muslims were harassed, Sayyidunā Abū Bakr al-Ṣiddīq* رَضِيَ اللهُ عَنْهُ *left for Abyssinia with the intention of migration.”*

At what age do children start remembering things? It is at least at the age of four or five years. The migration to Abyssinia took place in the fifth year of the declaration of prophethood and the migration to al-Madīnah al-Munawwarah took place in the thirteenth year after declaration of prophethood. It shows that Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا was four or five years old, many years before the migration to Abyssinia, then inevitably

3 Ṣaḥīḥ Bukhārī, Kitāb al-Tafsīr
4 Tarīkh Ṭabarī, Vol. 1, Page 493 & Ṭabaqāt Ibn Sa’d, Vol. 8, Page 39

at the time of the migration to Abyssinia, she رَضِیَ اللہُ عَنْہَا would be only eight or nine years old as mentioned earlier and at the time of migration to al-Madīnah al-Munawwarah she رَضِیَ اللہُ عَنْہَا would have been sixteen or seventeen years old.

In Sīrah ibn Hishām before the topic of *As-Sābiqūn Al-Awwalūn*, in the list of those who converted to Islām the earliest, the name of Sayyidah ʿĀʾishah Ṣiddīqah رَضِیَ اللہُ عَنْہَا is ranked at the twentieth position. Therefore, if she رَضِیَ اللہُ عَنْہَا converted to Islām in the first year of the declaration of prophethood, then she رَضِیَ اللہُ عَنْہَا must be at least four or five years old, as in order to convert to Islām, one must be conscious.

In short, the narration of Sayyidah ʿĀʾishah Ṣiddīqah رَضِیَ اللہُ عَنْہَا starting the matrimonial life at the age of nine years, on the basis of which orientalists and the enemies of Islām object on the beloved Master صَلَّی اللہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَسَلَّم, contradicts the above-mentioned traditions and also contradicts the notion that nine year old girls do not start a marriage life. On the basis of these arguments, one opinion is that at that time in 2 A.H. Sayyidah ʿĀʾishah Ṣiddīqah رَضِیَ اللہُ عَنْہَا would have been about seventeen or eighteen years old.

In any case, regardless of the age of Sayyidah ʿĀʾishah Ṣiddīqah رَضِیَ اللہُ عَنْہَا, it has been proved that before the marriage she رَضِیَ اللہُ عَنْہَا was shown to the beloved Prophet صَلَّی اللہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَسَلَّم in a dream and it was said that she رَضِیَ اللہُ عَنْہَا would be his wife.

Sayyidah ʿĀʾishah Ṣiddīqah رَضِیَ اللہُ عَنْہَا narrates that the beloved Prophet صَلَّی اللہُ عَلَیْہِ وَعَلٰی اٰلِہٖ وَسَلَّم said, *"You were shown to me in a dream for three consecutive nights. An angel came with a picture of you on a silk cloth and said, 'this is your wife; take a look at her face.' When I opened the cloth, it was you."*[5]

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5 Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim

People used to send gifts to please the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم on the day when it was the turn of Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللّٰهُ عَنْهَا. The other blessed wives requested the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم to order the people to present gifts regardless of which wife's house you are at. He صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم said, *"Do not complain to me with regard to ʿĀʾishah. Undoubtedly, I do not receive the revelation in the bed of any of my wives, except ʿĀʾishah."*[6]

Once, the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم said to Sayyidah Fāṭimah رَضِيَ اللّٰهُ عَنْهَا, *"O daughter! Don't you love whom I love?"* Sayyidah رَضِيَ اللّٰهُ عَنْهَا said, *"Yes, why not?"* He صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم said, *"Then love ʿĀʾishah."*[7]

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم also said, *"The virtue of ʿĀʾishah over all women is like the virtue of tharīd over all foods."*[8]

It is narrated on the authority of Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللّٰهُ عَنْهَا that the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم used to ask in his final illness, *"Where will I be tomorrow? Where will I be tomorrow?"* Meaning, when will Sayyidah ʿĀʾishah Ṣiddīqah's رَضِيَ اللّٰهُ عَنْهَا turn come? On this, the blessed wives of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم consented him صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم to stay wherever he صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم wished. Therefore, he صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم stayed in the holy room of Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللّٰهُ عَنْهَا until such that he صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم left for the hereafter.[9]

When the necklace of Sayyidah Asmāʾ رَضِيَ اللّٰهُ عَنْهَا was lost by Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ اللّٰهُ عَنْهَا, the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَسَلَّم sent some blessed companions to look for it. When it was the time for prayers, due to lack of water, they offered prayers without ablution. When this matter was mentioned to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم, Allah سُبْحَانَهٗ وَتَعَالٰی revealed the verse of *Tayammum*. Upon this, Sayyidunā Usayd bin Huḍayr رَضِيَ اللّٰهُ عَنْهُ said, *"May Allah reward you!*

6 Ṣaḥīḥ Bukhārī, Kitāb Fadāʾil as-Ṣaḥābah
7 Ṣaḥīḥ Muslim, Kitāb Fadāʾil as-Ṣaḥābah
8 Ṣaḥīḥ Bukhārī, Kitāb al-Manaqib
9 Ṣaḥīḥ Bukhārī, Kitāb al-Nikāḥ

Whenever any calamity befell on you; Allah سُبْحَانَهُ وَتَعَالَىٰ *saved you from it and kept blessings for the Muslims in it."*[10]

It is narrated on the authority of Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ ٱللَّهُ عَنْهَا that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said, *"O ʿĀʾishah! It is Jibrīl* عَلَيْهِ ٱلسَّلَامُ *and he is greeting you."* I said, *"Peace be upon you and Allah's mercy and blessings be upon you."* Then she رَضِيَ ٱللَّهُ عَنْهَا said, *"My lord! You see what I do not see"*.[11]

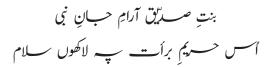
Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ ٱللَّهُ عَنْهَا said, *"Allah* سُبْحَانَهُ وَتَعَالَىٰ *has given me seven attributes which no one else has got:*

1. *The angel came down with my picture.*
2. *The beloved Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ *married me at the age of seven, I left for his house at the age of nine and in his marriage, and I was the only one who was virgin at the time of marriage.*
3. *Revelation was revealed to the beloved Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ *in my bed.*
4. *I was the most beloved to the Holy Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ *and I am the daughter of the one who was the most beloved (from the men) to the Holy Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.
5. *Because of me, verses were revealed in the Holy Qurʾān for the matters in which the Ummah had difficulties (such as the issues of Tayammum and Hadd of Qadhaf).*
6. *None from the pure wives except me saw Jibrīl* عَلَيْهِ ٱلسَّلَامُ.
7. *The beloved Prophet* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ *passed away in my room. At that time no one was near him* صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ *except me and the angel.*[12]

Sayyidah ʿĀʾishah Ṣiddīqah رَضِيَ ٱللَّهُ عَنْهَا has the honour of having the verses of the Holy Qurʾān being revealed for her innocence and purity. Two thousand and two hundred *Aḥādīth* have been

10 Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim
11 Jāmi' al-Tirmidhī, Kitāb al-Manāqib
12 Ṭabarānī in Al-Muʾjam al-Kabīr & al-Majmaʿ az-Zawāʾid

narrated from her. She passed away in 58 A.H.

بنتِ صدّیق آرامِ جانِ نبی
اُس حریمِ برأت پہ لاکھوں سلام

Daughter of the truthful, solace to the life of the Prophet;
Endless salutations upon that exonerated wife

یعنی ہے سورۂ نور جن کی گواہ
اُن کی پُر نور صورت پہ لاکھوں سلام

That is, the one whose proof is the chapter of light;
Endless salutations upon her radiant being

جن میں رُوح القدس بے اجازت نہ جائیں
اُن سُرادِق کی عِصمت پہ لاکھوں سلام

In which the angel Jibrīl won't enter without permission;
Endless salutations upon that purified dwelling

شمعِ تابانِ کاشانۂ اجتہاد
مفتیِ چار ملت پہ لاکھوں سلام

The illuminated torch, abode of legal derivation;
Endless salutations upon the muftī of the four eras